

MUFTI E AAZAM E HIND

MUSTAPHA RAZA KHAN

Rehmatullah Alayhe

COMPILED BY:

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Mufti-e-Azam-e-Hind - Imam Mustapha Raza Khan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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GLORIOUS BIRTH :

Ghousul Waqt, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was born on Monday, **22nd of Zil Hijjah 1310 AH** (18 July 1892) in the most beautiful city of Bareilly Shareef, India. It was in this very city that his illustrious father, the Mujaddid (Reviver) of Islam, Imam-e-Ahle Sunnat, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi (*radi Allahu anhu*) was born (1856 - 1921).

At the time of the birth of Ghousul Waqt, Mufti-e-Azam-e-Hind (*radi Allahu anhu*), his distinguished father, was in Mahrerah Shareef, one of the great spiritual centers of the Sunni World. On that very night, Sayyiduna A'la Hazrat (*radi Allahu anhu*) dreamt that he had been blessed with a son and in his dream he named his son "Aale Rahmaan". Hazrat Makhdoom Shah Abul Hussain Ahmadi Noori (*radi Allahu anhu*), one of the great personalities of Mahrerah Shareef, named the child "Abul Barkaat Muhiy'yuddeen Jilani".

Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was later named "Mustapha Raza Khan". His Aqiqa was done on the name of "Muhammad", which was the tradition of the family.

GLAD TIDINGS OF PEER-O-MURSHID :

Upon the birth of Ghousul Waqt, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) Sayyiduna Shah Abul Hussain Ahmadi Noori (*radi Allahu anhu*) told A'la Hazrat (*radi Allahu anhu*), **"Maulana! When I come to Bareilly Shareef, then I will definitely see this child. He is a very blessed child."**

As promised, when Sayyiduna Abul Hussain Ahmadi Noori (*radi Allahu anhu*) went to Bareilly Shareef, he immediately summoned to see Mufti-e-Azam-e-Hind (*radi Allahu anhu*) who was only six (6) months old. Sayyiduna Noori Mia (*radi Allahu anhu*), as he was also famously known, congratulated A'la Hazrat (*radi Allahu anhu*) and said, **"This child will be of great assistance to the Deen and through him the servants of Almighty Allah will gain great benefit. This child is a Wali. From his blessed sight thousands of stray Muslims will become firm on the Deen. He is a sea of blessings."**

On saying this, Sayyiduna Noori Mia (*radi Allahu anhu*) placed his blessed finger into the mouth of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and made him a Mureed. He also blessed him with I'jaazat and Khilafat at the same time. **(Mufti Azam Hind Number, pg. 341)**. Not only did he receive Khilafat in the Qaderi Silsila (Order), but also in the Chishti, Nakshbandi, Suharwardi, and Madaari Orders. Mufti-e-Azam-e-Hind (*radi Allahu anhu*) also received Khilafat from his blessed father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi (*radi Allahu anhu*).

EARLY EDUCATION :

Ghousul Waqt, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) attained most of his early education from his illustrious family - from his father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi (*radi Allahu anhu*) the Mujaddid of Islam, whose status and position even at that time cannot be explained in these few lines. He also studied Kitaabs under the guidance of Hazrat Moulana Haamid Raza Khan (his elder brother), Maulana Shah Rahm Ilahi Maglori and Maulana Sayed Basheer Ahmad Aligarhi and Maulana Zahurul Hussain Rampuri (*radi Allahu anhum*). He studied various

branches of knowledge under the guidance of his most learned and blessed father, A'la Hazrat (*radi Allahu anhu*). He gained proficiency in the many branches of Islamic knowledge from among which are: **Tafseer; Hadith; Fiqh; Laws of Jurisprudence; Sarf; Nahw; Tajweed; Conduct of Language; Philosophy; Logistics; Mathematics; History etc.; Arithmetic; Aqaid (Belief); Taasawwaf; Poetry; Debating; Sciences; etc.**

HIS FIRST FATAWA:

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu's*) brilliance as an Islamic Scholar manifested itself when he was still a youth, but overflowing with knowledge and wisdom. He wrote his first historical Fatawa (Islamic Ruling) when he was only 13 years old. It dealt with the topic of "Raza'at" - affinity between persons breast fed by the same woman. The following has been recorded with regards to this occasion.

Hazrat Maulana Zafrud'deen and Hazrat Maulana Sayed Abdur Rasheed (*radi Allahu anhum*) were at the Darul Ifta (Fatawa Department) at this stage. One day, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) walked into the Darul Ifta and noticed that Hazrat Maulana Zafrud'deen (*radi Allahu anhu*) was writing a certain Fatawa. He was taking "Fatawa Razvia" from the shelf as his reference. On seeing this, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) said, **"Are you relying on Fatawa Razvia to write an answer?"** Maulana Zafrud'deen (*radi Allahu anhu*) replied, **"Alright then, why don't you write the answer without looking."** Mufti-e-Azam-e-Hind (*radi Allahu anhu*) then wrote a powerful answer without any problem. This was the Fatawa concerning "Raza'at" - the very first Fatawa which he had written.

The answer was then sent to his father, Sayyiduna A'la Hazrat (*radi Allahu anhu*) for correction and verification. On seeing the authenticity of the Fatawa, Sayyiduna A'la Hazrat (*radi Allahu anhu*) became delighted and immediately certified the Fatawa with the following words:

Sayyiduna A'la Hazrat (*radi Allahu anhu*) then signed the Fatawa. He also commanded Hafiz Yaqeenudeen (*radi Allahu anhu*) to make a stamp for Mufti-e-Azam-e-Hind (*radi Allahu anhu*) as a gift and said that it should read as follows: **"Abul Barkaat Muhiy'yuddeen Jilani Aale Rahmaan urf Mustapha Raza Khan."**

This incident took place in 1328 AH. After this incident Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) spent another 12 years writing Fatawas at the feet of A'la Hazrat (*radi Allahu anhu*). He was given this immense responsibility of issuing Fatawas even while A'la Hazrat (*radi Allahu anhu*) was in this physical world. He continued this trend until his last breath. The stamp which was given to him was mislaid during his second Hajj when his bags were lost.

MARRIAGE :

Mufti-e-Azam-e-Hind (*radi Allahu anhu*) married the blessed daughter of his paternal uncle, Hazrat Muhammad Raza Khan (*radi Allahu anhu*). He had 6 daughters and one son, Hazrat Anwaar Raza (*radi Allahu anhu*), who passed away during childhood.

VISIT TO HARAMAIN SHARIFAIN<

"Khuda Kheyr se Laaye Wo Din Bhi Noori, Madine ki Galiya Buhara Karoo me"

Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) went twice for Hajj - in 1905 and 1945. He performed his third Hajj in 1971.

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) was the first person to go for Hajj without a photograph in his passport. He refused to take a photograph. Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was allowed to go for Hajj without a photograph in his passport and without taking any vaccinations.

During his trip to Makkatul Mukarramah, Mufti-e-Azam-e-Hind (*radi Allahu anhu*), also had the opportunity of meeting those Ulema whom his father, Sayidduna A'la Hazrat (*radi Allahu anhu*), met during his visit to Haramain Sharifain.

These great Ulema were from amongst the students of Sayed Yahya Almaan (*radi Allahu anhu*). A few of the Ulema that he met were Allamah Sayed Ameen Qutbi; Allamah Sayed Abbas Alawi and Allamah Sayed Noor Muhammad (*radi Allahu anhum*) - to mention just a few. They narrated many incidents which had taken place during Sayyiduna A'la Hazrat (*radi Allahu anhu's*) visit to Haramain Sharifain. They then requested Khilafat from Mufti-e-Azam-e-Hind, (*radi Allahu anhu*) which he bestowed upon them.

WISAAL

Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) was aware of the actual time of his Wisaal.

On the 6th of Muharram (1981) he said, **"All those who intended to become my Mureed but for some reason or the other could not come to me, I have made all of them Mureed and I have given their hands into the hand of Sayidduna Ghousul Azam (*radi Allahu anhu*)."**

On the 12th of Muharram (1981) Hazrat said, **"All those who asked me to make Dua for them, I have made Dua for their Jaiz (permissible) intentions to be fulfilled. May Allah accept this Dua."** On this day he asked those that were present concerning date. They told him that it was the 12th of Muharram. On hearing this he became silent.

On the 13th of Muharram, he again asked concerning the date and the Mureedeen present said that it was Wednesday, the 13th of Muharram. On hearing this Mufti-e-Azam-e-Hind (*radi Allahu anhu*) said, **"Namaaz will be held at Nau Mahla Masjid"**. Those present did not understand what he meant, but remained silent out of respect. After some time again Mufti-e-Azam-e-Hind (*radi Allahu anhu*) said, **"Did anybody tell you about the Namaaz. I will read Jumma Namaaz in Nau Mahla Masjid."** After some time Hazrat said, **"Did anybody say anything about the Fatiha."** Those present just gazed at each others faces and remained silent. Only later did they realise what Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was implying. Hazrat was spiritually present for Jumma at the Nau Mahla Masjid! Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was not only giving hope to the Mureedeen but also informing them of his Wisaal.

The shining star of A'la Hazrat, Ash Shah Imam Ahmed Raza Khan (*radi Allahu anhu*), the glitter and the hope for the hearts of millions throughout the world, the Mujaddid of the 15th Century, the Imam of his time, Huzoor Sayyidi Sarkaar Mufti-e-Azam-e-Hind (*radi Allahu anhu*) left the Aalame Duniya to Journey towards the Aalame Aakhira. It was 1.40 p.m. on the eve of the **14th of Muharram 1402 AH (1981)**.

"Chal diye tum Aankho me ashko ka darya chor kar, har jigar me dard apna meetha meetha chor kar"

"Chaman Khaamoosh Ghamgin chand Taare Mufti-e-Azam, Nahi ab Noor o Nikhat ke Nazaare Mufti-e-Azam"

Rawa Aankho se he Ashko ke Dhaare Mufti-e-Azam, Kaha Ho Be Saharo Ka Sahara Mufti-e-Azam"

GHUSL

On Friday, the 15th of Muharram, at 8. 00 a.m. the Ghusl of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) took place. His nephew, Hazrat Maulana Rehan Raza Khan (*radi Allahu anhu*) performed the Wudhu. Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Azhari performed the Ghusl. Sultan Ashraf Sahib used the jug to pour water. The following persons were present during the Ghusl : Hazrat Maulana Rehan Raza Khan (*radi Allahu anhu*), Hazrat Allamah Mufti Mohammed Akhtar Raza Khan, Sayed Mustaaq Ali, Maulana Sayed Muhammad Husain, Sayed Chaif Sahib, Maulana Naeemullah Khan Sahib Qibla, Maulana Abdul Hamid Palmer Razvi, Muhammad Esa of Mauritius, Ali Husain Sahib, Hajji Abdul Ghaffar, Qari Amaanat Rasool Sahib and a few other Mureeds and family members.

Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Azhari and Hazrat Maulana Rehan Raza Khan (*radi Allahu anhu*) have stated that at the time of the Ghusl Shareef of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) the Chaadar mistakenly moved a little. Immediately, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) held the Chaadar between his two fingers and

covered the area that the Chaadar exposed. Those present thought that the Chaadar had just got caught between Mufti-e-Azam-e-Hind (*radi Allahu anhu's*) fingers. They tried to remove the Chaadar from between his fingers but it would not move. The first person to notice this Karaamat was Hazrat Allamah Mohammed Akhtar Raza Khan Azhari. He showed this to everyone. Mufti-e-Azam-e-Hind (*radi Allahu anhu's*) fingers did not move until the area was properly covered.

"Zinda hojate he jo marte he haq ke Naam par, Allah, Allah Maut ko kis ne Masiha Kardiya"

"Janaaze se utha kar haath Pakri Chaadare Aqdas, He too Zinda He ye Zinda Karaamat Mufti e Azam"

JANAZA SALAAH :

As he had wished, the Janaza Salaah of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was performed by Maulana Sayed Mukhtar Ashraf Jilani at the Islamia Inter College grounds in Bareilly Shareef. **Two and a half million (2 500 000) Muslims attended his Janazah Salaah.** Mufti-e-Azam-e-Hind (*radi Allahu anhu*) is buried on the left-hand-side of Sayyiduna A'la Hazrat (*radi Allahu anhu*). Those who lowered Mufti-e-Azam-e-Hind (*radi Allahu anhu*) in his Qabr Shareef have stated that they were continuously wiping out perspiration from the forehead of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) right up to the last minute.

CHARACTER AND HABITS:

"Maangne Waala sub kuch paaye rota aaye hasta Jaaye", "Ye He Unki Adna Karamat Mufti Azam Zinda Baad"

Wealth, presidency, minister ship, worldly satisfaction and happiness can be given to a person by anyone, but such people do not have the spiritual insight to give tranquility to a disturbed heart and they cannot put a smile onto the face of a depressed person. But Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) gave both the treasures of the physical world and the spiritual worlds to those in need. To be his servant was not less than kingship. Every day hundreds and thousands of people in need of spiritual, physical and academic needs would come to him and each one of them returned with complete satisfaction.

"Jhuki Hai Gardane Dar Par Tumhare, Taaj Waalo Ki, Mere Aqa Mere Maula Wo Taajul Auliyah Tum Ho"

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) is that light of such an illustrious family whose radiance reflected itself in his character and manners that he displayed - such qualities that very few would be able to reach perfection. His character was the true embodiment of the Sunnah of Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). He shone like a star in the darkness of the night.

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) possessed great heights of good character, moral standards, kindness, sincerity, love and humbleness. He never refused the invitation of any poor Muslim. He always stayed away from those who were very wealthy and lavish. He was the possessor of great moral and ethical values.

It is stated that once Akbar Ali Khan, a Governor of U.P., came to visit Mufti-e-Azam-e-Hind (*radi Allahu anhu*). Mufti-e-Azam-e-Hind (*radi Allahu anhu*) did not meet him but left to a place called Puraana Shahar (Old City) to visit a poor Sunni Muslim who was very ill and at the doorstep of death.

In another occasion, Fakhrudddeen Ali Ahmad, the President of a Political Party, came to visit Mufti-e-Azam-e-Hind (*radi Allahu anhu*) but was refused this opportunity. Many other proud ministers had also come to meet Mufti-e-Azam-e-Hind (*radi Allahu anhu*) but met with the same fate. This was due to his extreme dislike for politics and involvement in worldly affairs.

Mufti-e-Azam-e-Hind (*radi Allahu anhu*) never fell short in entertaining those who came to visit him. When he was physically fit he used to go into the Visitors Section and ask each person whether they had eaten or not. He used to ask

them if they partook in tea or not. He used to continuously enquire as to whether they were experiencing any difficulties or not. It was often seen that he would personally carry the dishes into the house for the visitors! He was definitely blessed with the characters of the "Salfe Saliheen" or The Pious Servants of Allah.

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) was a pillar of hospitality and humbleness. If he reprimanded a certain person for doing something un-Islamic or if he became displeased with anyone for some reason or the other, he used to also explain to the person in a very nice way and also try to cheer that person. He would then make Dua in abundance for such a person. His Mureeds (Disciples), on many occasions, used to recite Manqabats (Poetry) in his praise. On hearing such Manqabats he would say, **"I am not worthy of such praise. May Allah make me worthy."**

Many people came to him for his blessings. Others would come for Ta'weez. He never refused anyone. It is also not known how many homes were being supported through the kindness and hospitality of Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*). He always entertained those who came from far and near to the best of his means. He used to even give most of his visitors train and bus fares to travel. In winter, he would give warm clothes, warm sheets and blankets to the poor and the needy.

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) gave Khilafat to many Ulema-e-Ikraam and personally tied the Amaama (Turban) on their heads. He gave cloaks, turbans and hats to many people. Once, during winter, a few of the Khaadims were present with Mufti-e-Azam-e-Hind (*radi Allahu anhu*). He was lying on his bed and covered with a shawl. A certain Maulana Abu Sufyaan touched Mufti-e-Azam-e-Hind (*radi Allahu anhu's*) shawl and commented as to how beautiful it was. Mufti-e-Azam-e-Hind (*radi Allahu anhu*) immediately removed the shawl and presented it to him. Although the Moulana refused to accept it Mufti-e-Azam-e-Hind (*radi Allahu anhu*) gave it to him forcefully.

All of his Mehfilis were full of knowledge and Barkah. Many questions on Tassawuf were easily answered by him. It seemed as if the rains of mercy and rays of Noor were spread all over his Mehfilis.

A FEW OF HIS UNIQUE HABITS :

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) always wanted to see a Muslim's inner and outer personality. He always advised them to mould their lives according to the principles and the commands of Islam. He always showed discomfort to those who did not have beards, those who wore hats and to those who wore ultra-western clothes. He used to warn such Muslims. Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) used to show his displeasure towards those who wore ties. He used to tug at their ties and commanded them to abstain from wearing a tie. He also asked them to make Tauba from such acts.

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) always commanded Muslims to give or take anything with their right hand. He stopped the Muslims from calling the governments as their "Sarkaar" or leaders. He never kept any ordinary Kitaab on the books of Tafseer or Hadith. Whenever he sat in a Meelad-un-Nabi (*sallal laahu alaihi wasallam*) or Mehfil-e-Zikr, he always sat with utmost respect until the very end.

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) never spat towards the Qibla. He never stretched his legs in the direction of the Qibla. Whenever he entered the cemetery, he never used his entire feet to walk on the ground. He always walked on his toes. At times, he would stand on his toes for about half an hour in the graveyard making Dua-e- Maghfirat!

He always stopped Muslims from doing any false fortune telling. If any death or loss took place in the house of a Muslim, Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) would go to comfort the people of that house but he would never eat there. He always advised those in sorrow to make Sabr and remember Almighty Allah. He always respected Ulema-e-Ikraam. He respected the Sayeds in such a manner as a slave will respect his King. He prohibited Muslims from keeping un-Islamic names. He preferred such names as Abdullah, Abdur Rahman, Muhammad and Ahmad.

IBAADAT AND RIYAAZAT:

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) always performed his Salaah in Jamaah whether he was on journey or not. The moment he put his foot out of his house to go towards the Masjid, he used to be surrounded by his Mureeds (disciples) and well-wishers who would follow him till the Masjid door which was just a few feet away from his house. While some would be kissing his blessed hands, others tried to talk with him. He would reply to all those who made Salaam to him. On entering the Masjid, he would immediately recite the dua prescribed.

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) would then remove his Amaama and then sit down to perform Wudhu. He would wash all the parts thoroughly so that the Sunnahs were accomplished. He would perform his Salaah with great sincerity and used to be lost in the worship of his Creator. The person who looked at him from a distance would have instantly understood that Mufti-e-Azam-e-Hind (*radi Allahu anhu*) had left all the worldly desires and was intent upon pleasing his Creator.

Once, while Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was traveling from Nagpur, it was time for Maghrib Salaah. He immediately disembarked from the train. The people told Mufti-e-Azam-e-Hind (*radi Allahu anhu*) that the train was about to leave, but he was intent on performing his Salaah. His companions also disembarked with him. They had just performed their Wudhu and were making Niyyah for Salaah when the train left the station. All of Mufti-e-Azam-e-Hind (*radi Allahu anhu's*) and his companions luggages' were left on the train. A few un-Islamic people who were there said "the Mias train had left him". Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was still in Salaah.

When they all had completed their Salaah, they noticed that the station platform was empty. They became a little worried since all their luggage had gone with the train, but still Mufti-e-Azam-e-Hind (*radi Allahu anhu*) looked undisturbed. His companions were busy talking about the luggage when they noticed the station guard, followed by a group of travellers, running towards them. The guard came up to Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and said, "**Huzoor! The train is stuck!**" Mufti-e-Azam-e-Hind (*radi Allahu anhu*) said, "**The engine is damaged.**" The train was brought back and Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and his companions sat in the train. After some repairs the train left with him and his companions seated in it!

LOVE FOR THE HOLY PROPHET (SALLAL LAAHU ALAIHI WASALLAM)

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) was drowned in the love for the Holy Prophet, Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). Everything he did was for the pleasure of Almighty Allah and Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). All that he had gained was due to the intense love which he possessed for the Holy Prophet (*sallal laahu alaihi wasallam*).

His extreme and intense love for the Holy Prophet (*sallal laahu alaihi wasallam*) can be understood by the fact that during the latter stages of his life, even though he was very ill, he would sit for hours with great respect in the Naath Mehfil and would shed tears in his love for Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). He used to celebrate the Meelad-un-Nabi (*sallal laahu alaihi wasallam*) each year with great splendour. The programme used to begin on the eve of the 12th of Rabi-ul-Awwal and used to continue till the next day just before lunch. The invitation was open to all Muslims and they all used to be fed.

Even after examining the Naath Shareefs written by Mufti-e-Azam-e-Hind (*radi Allahu anhu*) one would see that every word written displayed his measureless love for the Holy Prophet (*sallal laahu alaihi wasallam*).

LOVE FOR NAATH SHAREEF:

In the world of poetry, Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) was a Giant of his time. Most of his poems were in the form of Humd (Praise of Allah), Naath Shareef, Qasidas and Manqabats compiled in the Arabic, Urdu, Persian and Hindi languages. All these poems were compiled into a book which is famously known as "**Samaane Bakhshish**" which is still available today. Samaane Bakhshish is a treasure chest which flows with pearls of love for Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*). The compilation of Samaane Bakhshish is through the blessings of Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*).

When Mufti-e-Azam-e-Hind (*radi Allahu anhu*) returned from his journeys he would become engrossed in the writing of Fatawas, yet he found the time to prepare Samaane Bakhshish and many other kitaabs. In the world of poetry,

Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was known as "**Noori**". One of his most famous Naaths, "**Too Shama'e Risalat**" is transliterated below for our readers:

NAATH SHARIEF

TOO SHAMAE RISALAT HE ALAM TERA PARWANA

TOO MAHE NABUIWAT HE AI JALWA'E JANANA

KHAATE HE TERE DAR KA PEETE HE TERE DAR KA

PANI HE TERA PAANI DAANA HE TERA DAANA

JO SAQI E KOUSAR KE CHEHRE SE NAQAB UTHE

HAR DIL BANE MAIKHANA HAR AANKH HO PAIMANA

WO KEHTE NA KEHTE KUCH WO KARTE NA KARTE KUCH

AI KASH WO SUN LETE MUJH SE MERA AFSANA

TUM AYE CHATI BAAZI RONAK HUWI PHIR TAAZI

JANNATI KAUN?

KAABA HUWA PHIR KAABA KAR DAALA THA BUTKHANA

KYU ZULFE MU'AMBAR SE KOOCH NA MAHAK UTHE

AI PANJA'E QUDRAT KA ZULFO KA TERI SHAANA

SANGE DAR JAANA PAR KARTA HOON JABHI SAAIN

SAJDA NA SAMAJ NAJDI SAR DETA HOO NAZRANA

IS DAR KI HUZOORI HI ISYA KI DAWA TEHRI

AI ZEHRE MU'AASI KA TAIBA HI SHIFA KHANA

HAR GUL ME HE BOO TERI HAR SHAM'A ME ZOU TERI

BUL BUL HE TERA BUL BUL PARWANA HE PARWANA

THE PAUW ME BEKHUD KE CHAALE TO CHALA SAR SE

HOSHYAR HE DIWANA HOSHYAR HE DIWANA

ABAAD ISSE FARMA WEERAN HE DILLE NOORI

JALWE TERE BASJAYE ABAAD HO WEERANA

SARKAAR KE JALWO SE ROSHAN HE DILLE NOORI

TA HASHR RAHE ROSHAN NOORI KA YE KASHANA

LOVE FOR SAYYIDUNA GHOSUL AZAM (RADI ALLAHU ANHU):

"Ye Dil Ye Jigr Hai Ye Aankhe Ye Sar Hai, Jaha Chaaho Rakho Qadam Ghause Azam"

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) possessed profound love for Sayyiduna Ghousul Azam, Sheikh Abdul Qaadir Jilani (*radi Allahu anhu*). He wrote many poems in which he praised Sheikh Abdul Qaadir Jilani (*radi Allahu anhu*) with great respect. His love for Sheikh Abdul Qaadir Jilani (*radi Allahu anhu*) can be understood from the following incident:

"Once a very young descendant of Sayyiduna Sheikh Abdul Qaadir Jilani (*radi Allahu anhu*), Hazrat Peer Taahir Ala'uddeen (*radi Allahu anhu*), visited Bareilly Shareef. The respect and honour that Mufti-e-Azam-e-Hind (*radi Allahu anhu*) showed towards him was out of this world. Mufti-e-Azam-e-Hind (*radi Allahu anhu*) used to walk bare feet behind him with great respect."

The great Ulema of the time have stated that Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was lost to such an extent in the love for Sayyiduna Ghousul Azam, Sheikh Abdul Qaadir Jilani (*radi Allahu anhu*) that even physically he began to resemble Sheikh Abdul Qaadir Jilani (*radi Allahu anhu*).

"Dekh Kar Shakle Mufti Azam, Ghause Azam ki Yaad Aayi he"

RESPECT FOR SAYEDS AND ULEMA :

Ghousul Waqt, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) had great respect and love for the Ulema and for Sayeds (Descendants of Sayyiduna Rasulullah *sallal laahu alaihi wasallam*). The respect which he showed towards them is beyond explanation.

One day, in 1979, a lady came with her little child to ask for Ta'weez. It was a very hot day and she was informed that Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was resting. The lady, however, was in great need for the particular Ta'weez. She asked someone to see if Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was awake but nobody had the nerve of going near him while he was resting as they considered this to be disrespectful. Taking her child she commented, "What did we know that the words of Sayeds will not be heard in this place".

It is not known how Mufti-e-Azam-e-Hind (*radi Allahu anhu*) heard this, but he immediately summoned one of the Mureeds. He instructed him to call the lady and not give her grief. The woman then sent her child to Mufti-e-Azam-e-Hind (*radi Allahu anhu*). He asked the child's name and showed great love and respect towards this young child. With great affection, he placed his hand on the child's head. He even asked someone to bring an apple for the child. From behind the curtain, he spoke to the lady concerning her problem and immediately wrote a Ta'weez for her.

Mufti-e-Azam-e-Hind (*radi Allahu anhu*) then sent a message to his family requesting that the mother and child should only be allowed to leave after the heat became less intense; that they should be well entertained and that no shortage should be spared in entertaining these Sayeds.

When Allamah Sadru Shariah Maulana Amjad Ali Al Qadri (*radi Allahu anhu*), the author of the famous "Bahare Shariah," used to come to Bareilly Shareef for the Urs Shareef of Sayyiduna A'la Hazrat (*radi Allahu anhu*), Mufti-e-Azam-e-Hind (*radi Allahu anhu*) used to go to the railway station to welcome him and showed great respect towards this Scholar of Islam. He also showed great respect towards Sayyidi Hafiz-e-Millat and Hazrat Maulana Hasmat Ali Khan Sahib (*radi Allahu anhum*). He also showed respect towards his own Mureeds and Khalifas who were Alims.

HIS BOLDNESS AND FEARLESSNESS:

"Hawa he Gotand wa Tez lekin Chiraagh Apna Jala Raha he, Wo Marde Durwesh jis ko Haq ne diye the Andaze Khusrawana"

The sign of a true Mo'min is that he never submits himself before an enemy. In the worst of circumstances a Mo'min announces that which is the truth. Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*) said, **"To speak the truth before a tyrant King is a great Jihad."** So imagine the excellence of a person who always spoke the truth at all times, a person who always raised the flag of truth and honesty, and a person who never left the path of truth in his entire life!

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) was one such person. He is one of the greatest leaders of the Sunnis. His boldness and fearlessness is difficult to explain. His entire life was spent speaking against Deobandis, Wahabis and all the other misleading sects, whether it was against the West, Qadianism, or Najdism he always challenged them right till the very end. He always propagated the true Deen and the Path of the Ahle Sunnah Wa Jamaah. With his Fatawas, he helped protect the Imaan of not only the Muslims in India and Pakistan, but of Muslims throughout the world.

He attacked the enemies of Islam through his writings, sayings, actions, etc. He did everything in his capacity to challenge the enemies of Islam. No person in his presence could say or do anything against Shariah. No person could speak against that which was the truth. It is stated by one of Mufti-e-Azam-e-Hind (*radi Allahu anhu's*) Khaadim's, who accompanied him on a journey by train, that there were some people in the train who were consuming alcohol. When Mufti-e-Azam-e-Hind (*radi Allahu anhu*) saw them, he reprimanded them and told them to desist from such a Haraam act. They did not listen to his advice so he scolded the leader of the group who was a young and well-built person. He gave the young person a hard slap which caused the bottle of alcohol to fall far from his hand. The Khaadim expected the person to retaliate but, who had the nerve to retaliate against this Lion of Islam! They became afraid and sat down quietly. Later some of them came up to Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and begged for forgiveness for their shameful behavior.

HIS POSITION IN KNOWLEDGE OF FIQH

"Tassawuf, Philsafa, Tafseer ki fiqhi Masa'il, Subhi kahte hai ke Aqida Kusha he Mufti Azam"

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*), who after writing his first Fatawa while still a student at "Darul Uloom Manzare Islam", was given the status of Mufti due to his immense knowledge. When the Muslim World began to see his knowledge and Fatawas brightening the world, they began calling him **"Mufti-e-Azam" or The Most Exalted Mufti of the Time**. This title alone became the name he was recognised by. Whenever the name "Mufti Azam Hind" was mentioned, it referred to none other than his exalted personality.

Remember that he or she only is exalted who has been blessed with this excellence by Almighty Allah and His Beloved Rasool (*sallal laahu alaihi wasallam*). Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) was a personality free from pride, lavishness and self-fame. His status was bestowed upon him by Almighty Allah and His Beloved Rasool (*sallal laahu alaihi wasallam*). That person to whom Almighty Allah and His Rasool (*sallal laahu alaihi wasallam*) grants such excellence, then such excellence cannot be understood by ordinary mortals. This is one of the reasons why the entire world was brightened and received the benefits of his knowledge of Fiqh.

There came a stage when Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was not only known as "Mufti-e-Azam-e-Hind" but he was also known as **"Mufti-e-Azam-e-Alam" or The Grand Mufti of the World**.

It is recorded that on his trip to the Haramain Sharifain the Ulema of the Hejaz (Arabia), Syria, Egypt, Iraq, and from many other countries came to him to solve Fiqh Mas'alas. Many became his Mureeds. This is how his Faiz of Shariah and Tariqah spread its rays throughout the world. While in the Hejaz Shareef, he also had to deal with many Fatawas that poured in from various countries, such as, Africa, Mauritius, United Kingdom, America, Sri Lanka, Pakistan, Malaysia, Bangladesh, and many other places. He answered every single one of them in a very dedicated and professional manner.

WRITING OF BOOKS:

Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) was a great Muhaqqiq (Philosopher) and Musannif (Author). His writings were filled with the rays of knowledge of his distinguished father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi (*radi Allahu anhu*). All his works displayed great research. It seemed as if his works were overflowing with the "*research of Imam Ghazzali (radi Allahu anhu), the rareness of Imam Raazi (radi Allahu anhu) and the rays of knowledge of Imam Jalaluddeen Suyuti (radi Allahu anhu)*". Mufti-e-Azam-e-Hind (*radi Allahu anhu*) wrote a number of books in his blessed lifetime. The names of a few of these books are being stated below: **Tanweerul Hujjat Bi Tawaaril Hajjah; Tardush Shaitaan; Hujatul Da'ira Bi Jawaabil Hujjatul Hazira; Alqaulul Ajeeb fi Ajoobatit Tasweeb; Masa'ile Sima; Adkhalul Insaan; Almautul Ahmar; Fatawa Mustafawiya Part 1 & 2; Noorul Irfaan; Saiful Jabbaar; Malfoozate A'la Hazrat**

FATAWA ON SIGHTING OF THE MOON VIA AN AEROPLANE:

During the reign of General Ayub Khan a "Rooyat Hilal Committee" was formed in Pakistan for the purpose of sighting the moon for every Islamic Month, and more importantly, for Eid-ul-Fitr and Eid-ul-Adha. An aeroplane was flown up to a certain height and the moon would be sighted from there. This form of Shahaadah (Confirmation) of the sighting of the moon via an aeroplane was readily accepted by the Pakistani Government. In this manner, Eid was celebrated.

On a specific occasion, on the 29th of Ramadaan, an aero plane was flown from the East to the West of Pakistan and the moon was reported to be sighted. This sighting was announced by the Hilaal Committee, but the Sunni Ulema of Pakistan did not accept this confirmation. The Ulema of Pakistan sent questionnaires to the Ulema throughout the world for clarification and one such questionnaire was sent to Mufti-e-Azam-e-Hind (*radi Allahu anhu*). Many Ulema replied that the confirmation had to be accepted and that it was permissible, but Mufti-e-Azam-e-Hind (*radi Allahu anhu*) clearly replied that this was not permissible. His Fatawa read as follows: "**The Command of Shariah is to sight the Moon and fast or celebrate Eid. Where the Moon is not sighted the Qazi should give an Islamic decision in connection with a confirmation. The moon must be sighted from the ground level or any place attached to the ground. With regards to the matter of using the plane - to sight the moon via a plane is wrong because the moon sets and does not perish. This is why it is sometimes sighted on the 29th and sometimes on the 30th. If to fly in a plane to sight the moon is a condition, then by increasing altitude the moon will be sighted even on the 27th and 28th. In this case, will the sighting be confirmed for the 27th or 28th? No person in his right sense will accept this. Thus under these circumstances, how would it be proper to sight the moon on the 29th?**"

This Fatawa of Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) appeared in every newspaper in Pakistan as "Headline News".

The following month, on the 27th and the 28th, the Pakistan Government sent an aeroplane at a higher altitude and found that the moon was visible on these days. **The Government of Pakistan then accepted the Fatawa of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and the Hilaal Committee of Pakistan was disbanded.**

Mufti-e-Azam-e-Hind (*radi Allahu anhu*) wrote more or less 50 000 Fatawas in his lifetime. His word was accepted by great Ulema. Shamsul Ulema, Hazrat Maulana Shamsud'deen Ja'fari (*radi Allahu anhu*) stated: "**In this era, there is no greater expert in Fiqha than Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*). Whenever I present myself in his high court I always sit with my head bowed and I listen to his words in silence. I do not have the audacity to talk in abundance to him.**"

VASECTOMY IS HARAAM IN ISLAM:

"Amaanat Hind-o-Paak he is baat ke Shaahid, Ke badal deti he minto me Huqumat Mufti-e-Azam"

The year 1976 was a very difficult period for the Muslims in India. Certain Ulema, bought off by the Saudi Riyals and American Dollars, passed the Fatawa making Vasectomy (male sterilization to prevent birth of children) permissible. The Indian Government made Vasectomy necessary for every male in India at that time.

Muslims of India were in search of a Saviour to prevent such a law from being passed as this would mean them not having any more children. They were looking for someone who would stand and fight for their religious rights. All the Muslims looked towards the city of Bareilly Shareef, the city of light and truth, for an answer to this controversy. All of a sudden that Mujahhid of Islam rose with the torch of knowledge and light against the winds of enmity and destruction - Mufti-e-Azam-e-Hind (*radi Allahu anhu*). He immediately issued the true Fatawa on vasectomy and said, **"Vasectomy is Haraam, Haraam, Haraam."** This news spread throughout India. Through the Dua and firmness of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) on this issue, the Government that wished to pass this law had lost power, and a new government came into power. The law on Vasectomy was abolished!

MAS'ALA ON TASSAWWUF:

Once, Maulana Abdul Hadi Al Qaderi and Soofi Iqbal Sahib asked Ghousul Waqt, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) the following question: **"Huzoor! Can one remember his Sheikh in Namaaz?"** Mufti-e-Azam-e-Hind (*radi Allahu anhu*) answered by saying, **"If you need to remember anyone in Namaaz then you should remember Tajedare Do Aalam, Habbibe Khuda (*sallal laahu alaihi wasallam*). Yes, just as people tend to gaze here and there in Namaaz - if, in this way, the thought of one's Peer comes into the mind, then there is no hindrance"**. Subhan-Allah! Such caution is in this answer! This answer has also contradicted the Deobandi belief. By looking at the life of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and reading his Fatawas, one would see his status and excellence in the spiritual domain. His spiritual life was according to that of his renowned and distinguished father, Sayyiduna A'la Hazrat (*radi Allahu anhu*).

A PHILOSOPHICAL POINT:

When the Americans were announcing their journey to the moon, a few Ulema were present with Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*). Amongst these Ulema were Shamsul Ulema Hazrat Maulana Shamsud'deen and Allamah Ghulam Jilani Mirati (*radi Allahu anhum*). They were discussing the concepts concerning the sun and the moon. Mufti-e-Azam-e-Hind (*radi Allahu anhu*) said that the sky and the earth are both stationary and that the moon and the sun are in motion. On hearing this Allama Ghulam Jilani Mirati (*radi Allahu anhu*) said, "In the Holy Quran it is said, '*Wash Shamsu Tajri Li Mustaqaril'laha*'. In other words, the sun is in motion in its fixed abode. From the word '*Tajri*', it is obvious that the sun is in motion and from the word '*Mustaqaril'laha*' it is obvious that it is stationary in one place. How can both these concepts be right?"

In answer to this, Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) immediately said, **"It was commanded to Hazrat Adam (*alaihis salaam*) and Hazrat Hawa (*radi Allahu anha*) (as follows): '*Walakum fil Ardi Mustaqar*'. Does this mean that they were stationary in only one portion of the earth? Did they not walk around (on the earth)? To be Mustaqar means to be stationary in your surrounding, not to come out of your boundaries. To move but to move within your boundaries of movement."** On hearing this Allama Mirati Sahib (*radi Allahu anhu*) became silent.

IN THE EYES OF THE ULEMA

Hazrat Muhaddith-e-Azam-e-Hind (*radi Allahu anhu*) said: **"IN THIS TIME, THAT PERSONALITY WHOSE TAQWA (PIETY) IS MORE THAN HIS FATAWA, IS NONE OTHER THAN THE SON OF SAYYIDI A'LA HAZRAT (RADI ALLAHU ANHU) WHOSE BEAUTIFUL NAME IS MUSTAPHA RAZA AND THIS NAME COMES ON MY TONGUE WITHOUT PROBLEM AND IT ALLOWS ME TO GAIN GREAT BLESSINGS."** Once Hazrat Muhaddith-e-Azam (*radi Allahu anhu*) wrote the following words on the Fatawa of Mufti-e-Azam-e-Hind (*radi Allahu anhu*): **"THIS IS THE SAYING OF SUCH AN AALIM WHOM TO FOLLOW IS COMPULSORY "**

Huzoor Sayyidi Hafiz-e-Millat (*radi Allahu anhu*) stated, **"A PERSON DOES NOT GET PROPER RESPECT AND ACCEPTANCE IN HIS OWN TOWN, BUT THE ACCEPTANCE AND RESPECT THAT HUZOOR MUFTI AZAM HAS GAINED IN HIS TOWN CANNOT BE FOUND ANYWHERE ELSE. THIS IS OPEN PROOF OF HIS KARAMAAT AND WILAYAT"**. He then said, **"MUFTI AZAM IS A KING, HE IS A KING"**. (Which means that he should be respected and treated as a King).

Huzoor Mujjahid-e-Millat (*radi Allahu anhu*) said, **"IN THIS TIME, THE PERSONALITY OF HUZOOR MUFTI AZM**

HIND (RADI ALLAHU ANHU) IS A UNIQUE ONE, ESPECIALLY IN THE FIELD OF IFTA, BUT ALSO IN HIS DAILY CONVERSATIONS - THE MANNER IN WHICH HE SPOKE AND EXPLAINED CAN BE UNDERSTOOD BY ONLY THE PEOPLE OF KNOWLEDGE."

The "Imam Ghazzali" of his time, Allama Saeed Ahmad Kazmi Shah Sahib (*radi Allahu anhu*) says, **"THE STATUS OF SAYYIDI MUFTI AZAM HIND (RADI ALLAHU ANHU) CAN BE UNDERSTOOD FROM THIS THAT HE IS THE SON AND THE BELOVED OF MUJJADIDE DEEN-O-MILLAT, IMAM AHLE SUNNAT, ASH SHAH IMAM AHMAD RAZA KHAN (RADI ALLAHU ANHU)."**

Hazrat Qari Maslihud'deen (*radi Allahu anhu*) says, **"AFTER THE WISAAL OF MY MURSHAD, THE CENTRAL POINT OF MY FOCUS WAS THE PERSONALITY OF HUZOOR MUFTI AZAM HIND (RADI ALLAHU ANHU) AND NOT ONLY WAS HE THE POINT OF MY FOCUS, BUT ALSO THAT OF THE ENTIRE SUNNI POPULATION."**

KARAMAT:

One of the greatest Karamats of a Mo'min is for him to be always steadfast on Shariat-e-Mustapha and Sunnat-e-Mustapha (*sallal laahu alaihi wasallam*). A Mo'min must be prepared to accept all the difficulties and calamities of life. When faced by any calamity he should always make Shukr to Allah Almighty.

These outstanding qualities can be found in the life of Mufti-e-Azam-e-Hind (*radi Allahu anhu*). He was always steadfast and firm on Shariat-e-Mustapha (*sallal laahu alaihi wasallam*). It is said that it is impossible to move a mountain from its place but it was not possible to move Mufti-e-Azam-e-Hind (*radi Allahu anhu*) from the Shariat-e-Mustapha (*sallal laahu alaihi wasallam*). Every second in the life of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) was a Karaamat. Volumes can be written about the Karaamats of Mufti-e-Azam-e-Hind (*radi Allahu anhu*). He himself is a living Karaamat!

JANNATI KAUN?

"Kaha tak Raaz likhoge karaamat Mufti-e-Azam, Sarapa hi Sarapa he karaamat Mufti-e-Azam"

For the purpose of Fuyooz-o-barkaat we will quote one such Karaamat.

Once Hazrat went for the Urs of Hazrat Mahboob-e-Ilahi, Kwaja Nizaamud'deen Awliyah (*radi Allahu anhu*) to Delhi. He stayed at a place called 'Koocha Jilan' with Ashfaaq Ahmad Sahib. At this place, a certain Wahabi Maulvi began arguing with Hazrat concerning the Ilme Ghaib (Knowledge of the Unseen) of Huzoor Anwar (*sallal laahu alaihi wasallam*). Ashfaaq Ahmad Sahib asked Hazrat not to argue with this person as it would not make any difference to him. Hazrat said, *"Let him speak. I will listen to him and all those who are present should also listen attentively. The reason why nothing makes a difference to Maulvi Sahib is because nobody listens to him properly. So let him say that which he wishes."* Maulvi Saeedud'deen then spoke for approximately 15 minutes explaining how Rasoolullah (*sallal laahu alaihi wasallam*) did not possess Ilme Ghaib. He spoke for some time and then became silent.

Hazrat then said, *"If you have forgotten anything concerning your argument then please try to remember."* The Maulvi Sahib spent another half an hour trying to prove that Huzoor (*sallal laahu alaihi wasallam*) did not possess Ilme Ghaib.

After listening to his arguments Hazrat said, *"You should immediately repent from your false belief. Allah has definitely blessed Huzoor (sallal laahu alaihi wasallam) with Ilme Ghaib and you have tried to contradict it in every way you could. If you do not mind, then also listen to my argument"*.

Then very sarcastically Hazrat said, *"What is the responsibility of a son towards his widowed mother?"* Maulvi Sahib in answer said, *"I will not answer this as it is not relevant to the topic of discussion"*.

Hazrat then said, *"I did not mind when you questioned me, but in any case just listen to my questions. There is no need to answer them"*.

The second question Hazrat asked was, *"How is it to take a loan from someone and then hide from him? Can you*

become weary of your crippled son and leave him to beg? To make Hajj Badal from... "

This question was not yet completed when the Wahabi Maulvi fell at the feet of Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and said, **"Hazrat! It is enough. The problem has been solved. Today I have realised that Huzoor (*sallal laahu alaihi wasallam*) has Ilme Ghaib. If not by now the Munaafiqeen would have destroyed the Islamic Missions. If Almighty Allah has shown you those things about me which nobody else here knows about, then I cannot imagine all that which He has informed Rasoolullah (*sallal laahu alaihi wasallam*) of".**

The Wahabi Maulvi immediately repented and became Mureed of Mufti-e-Azam-e-Hind (*radi Allahu anhu*).

Each year, Mufti-e-Azam-e-Hind (*radi Allahu anhu*) used to go to Calcutta for missionary work. The Pope used to also visit Calcutta and although he received good coverage in the media, very few Christians turned up to meet the Pope. The Christians of Calcutta became very jealous whenever Mufti-e-Azam-e-Hind (*radi Allahu anhu*) visited that city as, without any news coverage, he attracted thousands of people who came to see him.

The Christians decided to insult Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and lower his personality in the eyes of the people. They trained three Christians to approach Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*) with the pretence that they were going to become his Mureeds. This was their plan: Whenever Hazrat was going to make any person his Mureed, he would ask the person to say, *"Say that you have given your hand into the hands of Ghous-e-Azam (*radi Allahu anhu*)"*. The Christians were then going to say that Hazrat is a liar (Allah forbid) since that was not the hand of Ghous-e-Azam (*radi Allahu anhu*)!

The three Christians, now disguised as Muslims went to Huzoor Mufti-e-Azam (*radi Allahu anhu*) with the pretence of becoming his Mureed. When two of the Christians saw Hazrat's noorani face they became afraid of carrying out their plans, but the third Christian, who was very stubborn, decided to carry out the plan.

He sat in front of Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*) and Hazrat proceeded with making him a Mureed. When Hazrat said, *"Say that you have given your hand into the hands of Ghous-e-Azam (*radi Allahu anhu*)"*, he said, *"I am giving my hand in the hand of Mufti-e-Azam."* He was implying that Hazrat was asking him to lie when he was made to say a moment ago that he is not going to lie.

Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*) again commanded him to say, *"Say that you have given your hand into the hands of Ghous-e-Azam (*radi Allahu anhu*)"*. He again said, *"I am giving my hand in the hand of Mufti-e-Azam."*

Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*) came into a Jalaal (Spiritual Anger) state and said, *"Say that you are giving your hands into the hands of Ghous-e-Azam (*radi Allahu anhu*)"*. To the surprise of many, the Christian began continuously saying, *"I have given my hands into the hands of Ghous-e-Azam, I have my given hands into the hands of Ghous-e-Azam (*radi Allahu anhu*) . . ."*

When asked about his behavior, the Christian said that as Huzoor Mufti-Azam-e-Hind (*radi Allahu anhu*) commanded him for the final time to say that he has given his hands into the hands of Ghous-e-Azam (*radi Allahu anhu*), **he actually saw two bright hands emerging from Hazrat's hands and the Christian says that he is sure that these hands were none other the mubarak hands of Ghous-e-Azam (*radi Allahu anhu*).**

That Christian then asked Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*) for forgiveness and explained to him what his true intentions were. He immediately accepted Islam and became a Mureed. **The news of this Karaamat spread far and wide and thousands of Christians accepted Islam at Hazrat's hands. Subhan-Allah! This incident was narrated by Hazrat Moulana Abdul Hamid Palmer Noori Razvi, a close Khalifa of Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*).**

MAZAAR SHAREEF :

Huzoor Sayyidi Sarkaar Mufti-e-Azam-e-Hind (*radi Allahu anhu's*) Mazaar Shareef is situated in Mohalla Saudagran,

Bareilly Shareef. Every year thousands of Mureeds and lovers of Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*) present themselves at Bareilly Shareef for his Urs Mubaarak.

MUREEDEEN:

Mufti-e-Azam-e-Hind (*radi Allahu anhu's*) Mureedeen were not only ordinary people but his Mureeds also consisted of great Ulema, Muftis, Mufasssirs, Poets, Philosophers, Professors, Doctors, etc. It is said that he has millions of Mureedeen.

FAMOUS KHULAFAs:

The Khulafa of Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam-e-Hind, Moulana Mustapha Raza Khan (*radi Allahu anhu*) are said to be in the thousands. They are not only present in India, but are spread throughout the world. The names of some of the famous Khulafa are:

In the **Haramain Sharifain** - Hazrat Sayed Abbas Alawi; Hazrat Sayed Noor Muhammad; Hazrat Sayed Muhammad Ameen (*radi Allahu anhumul ajma'in*)

In **America** - Hazrat Ghufraan Siddiqi

In **South Africa** - Hazrat Maulana Abdul Hadi Al Qaadri; Hazrat Maulana Abdul Hamid Razvi; Hazrat Maulana Ahmad Muqaddam Al Qaadri

In **Holland** - Hazrat Maulana Badrul Qaadri

In **Pakistan** - Hazrat Qari Maslihud'deen (*radi Allahu anhu*); Hazrat Maulana Mufti Ghulam Sarwar Al Qaadri; Hazrat Maulana Mufti Muhammad Afzal Husain; Hazrat Maulana Sayed Shah Turabul Haq; Hazrat Maulana Mufti Muhammad Husain

In **India** - Mufas'sire Azam Hind Hazrat Ibrahim Raza (*radi Allahu anhu*); Hazrat Maulana Tahseen Raza Khan; Hazrat Maulana Rehan Raza Khan (*radi Allahu anhu*); Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Azhari; Muhadithe Kabeer Hazrat Maulana Mufti Zia Ul Mustapaha Sahib; Hazrat Maulana Arshadul Qaadri Sahib.

SOMETHING ABOUT THE JA'NASHIN MUFTI-E-AZAM-E-HIND, ALLAMA MOHAMMED AKHTAR RAZA KHAN AZHARI AL-QAADERI

His Eminence, Shaikh Mufti Mohammad Akhtar Raza Khan Azhari Al-Qaderi, was born on the 25th of Safar in the year 1942 in Bareilly, the citadel of spirituality and learning. He is the great grandson of A'la Hazrat, Shaikh Imam Ahmed Raza Fazil-e Bareilvi (*rahmatullahi alaihi*), the Mujaddid (Reviver) of Islam in the 14th Century Hijri.

Under the tutorship of renowned Ulama, he attained the degree of Fazile Deeniyat (Graduation in Islamic Theology) from Darul Uloom Manzare Islam, Bareilly. After spending three years (1963 - 1966) at the Al Azhar University in Cairo, Egypt, his Eminence post-graduated in Arabic Literature and Deeniyat with specialization in Ahadith (Prophetic Tradition) and Tafseer (Quranic Exegesis) with high distinctions.

On his return home, he joined Darul Uloom Manzare Islam, Bareilly Shareef. Thereafter, he left the Darul Uloom and established his own Darul-Ifta with the permission of his maternal grandfather, Huzoor Mufti-e-Azam Hind, Shaikh Mufti Muhammad Mustapha Raza Khan (*rahmatullahi alaihi*). His Eminence, Mufti-e-Azam Hind (*rahmatullahi alaihi*) declared him his Ja'Nashin (Successor) while the great Shaikh was present in this world.

His Eminence inherited the skill in the issuing of Fatawa (Legal Islamic Rulings) and in tackling the complex issues relating to Fiqh (Islamic Jurisprudence) directly from Mufti-e-Azam (*radi Allahu anhu*) who inherited it directly from Mujaddid-e-Deen-o-Millat, Ash Shah Imam Ahmed Raza Bareilvi (*rahmatullahi alaihi*).

He is not only the Successor and a trustworthy custodian of Fatawa writing of Shaikh Mufti-e-Azam Hind (*rahmatullahi alaihi*), but also the custodian of learning, knowledge, sanctity and saintliness, of his grandfather, Hujjatul Islam, Moulana Muhammad Haamid Raza Khan (*rahmatullahi alaihi*).

His father, Moulana Muhammad Ibrahim Raza Khan Jilaani Mia (*rahmatullahi alaihi*), was a great Aalim and Saint. He was well-versed in the commentary of the Holy Quran and so was given the title of *Mufasssir-e-Azam-e-Hind* or Great Commentator of the Holy Quran in India.

His Eminence, Mufti Akhtar Raza Khan Azhari, travels extensively propagating the Deen and is a world-renowned preacher and a spiritual guide. Thousands of Muslims in India and abroad are attached with his Silsila. His Eminence has many Khulafa. He was also given the title of *Taajush Shari'ah*.

Besides being a great Mufti and Aalim, he is also a poet and an academic writer. His Diwan (Collection of Poems) was published for the first time entitled *Naghmat-e-Akhtar*. Later, it was published entitled *Safina-e-Bakhshish* in 1986, a chrono-grammatical name, derived by Dr. Abdun Naim Azizi. *Safina-e-Bakhshish* includes Mufti Akhtar Raza Khan's Urdu and Arabic poems and was compiled and published by Dr. Abdun Naim Azizi. Many of Allama Mohammad Akhtar Raza's Naaths and Manqabats have not been published as yet.

Amongst his academic works, a few are as follows: (1) *Taswiron Ka Hukm*, (2) *T.V. aur Video ka Operation*, (3) *Difae Kanzul Imaan*, (4) *Sharhe-Hadise Niyat*, (5) *Al-Haqqul Mobein (Arabic)*, (6) *Difa Kanzul Imaan Part I & II* (7) *Mer-atun-Najdi'ah (Arabic)* (8) *Hazrat Ibrahim ke Waalid Tariq ya Azar*, etc.

His Darul-Ifta is now the central Darul Ifta of not only Bareilly Shareef, but of the Sunni world and he has continued the prestige of Fatawa writing of his grand-father and great grand-father. To date, he has written more than 5 000 Fatawa. Besides being well-versed in Arabic, Persian, and Urdu he has also a good knowledge of English. He has written many Fatawa in the English Language. The original book, *Few English Fatawa*, was first published by Edara Sunni Duniya, 82 Saudagran, Bareilly Shareef by his Eminence. Allama Mufti Naseem Ashraf Habibi, who is the Head Advisor and Mufti of the Imam Ahmed Raza Academy and of Sunni Ulama Council included a few more unpublished Fatawas, which was also written or orally dictated in English by Hazrat Azhari Sahib.

May Almighty Allah keep Hazrat Allama Mufti Mohammad Akhtar Raza Khan Azhari firm on Maslak-e-A'la Hazrat and serve as a beacon of guidance. May He grant his Eminence good health and long life. *Aameen*.
